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The Masonic Craftsman

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of Freemasonry*

In This Issue: Freemasonry and the Community

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Thou, Royal Art, in splendor clothed;
By verse and learned orator extolled;
What is thy power o'er men so frail?
Where is thy wisdom ne'er assailed?

Is it in mystic rites and form,
Or legends to which all conform,
That men find satisfaction rare,
And in its ceremonies share?

It never could the wise attract
By mystic rite or tragic act;
Did not some power in secret lie
Hidden from all but worthy eye.

Its secret most profound and rare
All worthy men may likewise share.
It welcomes men with motives pure;
It helps to make their lives secure.

It feeds, with Truth, the hungry soul;
It lights the darkness to the goal,
Where Father waits His souls to meet,
Who as a brother fellows greet.

It clears the air of doubt and fear;
It gives to life delight and cheer;
It makes the Brotherhood of Man
A consummation of His Plan.

—SILAS H. SHEPHERD.

NEW ENGLAND Masonic Craftsman

ALFRED HAMPDEN MOORHOUSE, Editor

MEMBER MASONIC PRESS ASSOCIATION

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AUGUST, 1935

No. 12

PLAN The opinions of a past grand master are always worth while; particularly when those of a man who has been at the head of one of the largest grand lodges in the world. For which reason we commend to our readers a thoughtful consideration of the excellent article appearing on another page of this issue from the pen of Past Grand Master Johnson of New York.

During the last conference of grand masters, held in Washington, there was plainly evident proof of a desire on the part of the leaders of the Craft to give earnest consideration to matters of current moment, and, if possible, to find a solution to problems immediately confronting it, rather than to discuss academic topics. Our distinguished frater brought to the attention of his hearers subjects in which all are interested. By so doing he rendered a distinct service to the Craft; his words should carry weight.

If Freemasonry is to progress, if it is to fill the functions for which it exists, it is necessary, if not imperative, that we have the service of the best intellects within the Craft brought to bear upon present and future programs. In a changing world a changing program is necessary. No alteration in the basic structure of Freemasonry is needed, but the vital interests of some three million men are involved, so their attitude is important. Questions such as economic recovery, a changing social status and Freemasonry's place in the scheme of things are important and their consideration cannot wisely be side stepped. The old-fashioned policy of *laissez-faire* is passing; more and more people's opinions are being manufactured for them by others: from the press, from powerful propagandists and even in lesser degree from the pulpit a strange medley of amorphous views are daily hurled forth so that the average man is hopelessly confused and he is at almost a complete loss to judge events intelligently. Truth is distorted or lost in a maze of contradictions. Public opinion is in a curiously incoherent condition.

Freemasonry, as an institution with high moral standards must have a definite purpose—and program. It should know where it is going and how. Fundamental or basic tenets upon which its structure is built control its policy of course to a degree, but the application of these to the new days and ways constitute a question which must be answered.

In the past, as in the present, harmony within the organization has existed, but as our good friend and intelligent mentor, William C. Rapp of the *Masonic Chronicle* has aptly observed, "while peaceful harmony is a fine thing, we have too much of the harmony

of inactivity. It can be found in large quantities in any cemetery you may visit."

He is right. If discussion is necessary, why not start it? Only through proper discussion may decisions be arrived at. Too long, perhaps, has the Craft been static. New life must be injected into many matters which concern it. Freemasonry cannot live within its own *ivory tower*, for it is part of the warp and woof of the nation; its interests are the nation's interests—its members are taxpayers, property owners, taxgatherers and whatnot—an integral and important part of the body politic.

Reconciliation of views on a plane of high principle with active participation in social advance are part of the Mason's plain duty. Leaders which the fraternity has are needed to direct him. Let these be smoked out or induced otherwise to come forth and point the way so that the present incoherent mass may be unified under them and directed in the path of progress.

Brother Johnson has struck a keynote. More intelligent thought on the same subject will get us somewhere.

DISCUSSION Someone has sagely remarked, "It is not necessary that we all think alike; it is necessary that we all *think*." Apropos of which it is interesting to read certain opinions set forth in two leading Masonic journals, *The Masonic Chronicle* of Chicago and *The Masonic World* of San Francisco.

In the former its able editor, William C. Rapp, sets forth the theory that a forum within the lodgeroom for the discussion of matters of general public interest are not properly within the purview of the Craft, but are hazardous and charged with seeds of dissension, if not dissolution.

Editor Morcombe of *The World* to the contrary, leans in another direction. He would have discussion of public questions become a part of the program of lodges. At least that is the impression we get from the able and interesting editorial theses set forth in his admirable and forthright style.

One lodge, which apparently has a feeling of pride in its performance, started just such a forum or open discussion as to whether or not the soldiers' bonus should or should not be paid at once. What the consequences of such a debate hereabouts would be may better be imagined than described.

It is part of a fundamental Masonic law in most jurisdictions that matters of political, sectarian, or other subjects not of a strictly Masonic character are

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Alfred Hampden Moorhouse, Editor and Publisher.

taboo; that really ought to settle any lingering doubts, but there will probably continue to be those who would seek to divert Masonic thought from its true channels into controversial topics. We believe this will harm the Craft.

While not seeking to controvert the opinions of either of the editorial gentlemen who are now engaged in a discussion of the merits or demerits of this case, we are aware of a growing sentiment which is inducing men of the fraternity to seek to introduce a dubious policy into its affairs. We are not of those who seem to encourage any policy of complacent negation as

against one of enthusiastic co-operation in vital matters lying outside the Craft, but the historical policy of abstention from controversial matters of purely public interest is the result of long experience and cannot lightly be abandoned.

A counsel of moderation will count for more in the long run. Example, precept, the carrying into everyday life of the principles of Freemasonry is the more sensible course. As often quoted in this column, no good can come of creating disharmony, which political or sectarian discussion would surely create. In this disputatious subject is it not better to "follow reason"?

A Monthly Symposium

What Is The Influence of Freemasonry Upon The Community?

The Editors:

ALFRED H. MOORHOUSE
BOSTON

JOSEPH E. MORCOMBE
SAN FRANCISCO

WILLIAM C. RAPP
CHICAGO

JAMES A. FETTERLY
MILWAUKEE

THE ANSWER IS SIMPLE

By JOS. E. MORCOMBE

Editor *Masonic World*, San Francisco, Calif.

"HOW Best Can Masonry Impress Itself Upon the Community?" One might answer this, our question for the month with the reply: "By Concerning Itself With the Problems and Vital Issues of the Community." No other method could be so certain in its operation, or prove so conclusively to outsiders that Masonry is a valuable asset in the community life.



There was a period in the progress of American development when the Masonic lodge was a moral and a social center in the more or less isolated community. The membership of such body was made up of the best citizens, and those who sought entrance were jealously scrutinized by brothers who searched out the life history and family influences of every petitioner. They would not allow quality to deteriorate or the reputation of the fraternity to suffer by neglect of duty. Such men were naturally anxious that Masonry should be regarded by their friends and fellows as a credit to the place in which the lodge was located. The stress placed upon upright conduct and strict integrity in every relationship of life had an influence that reached far beyond the limited membership. The few social occasions to which chosen outsiders were invited were regarded as notable affairs, and those on the favored list were considered specially privileged.

There are still isolated communities where the old standards are maintained and the influence of Masonic lodges is of a positive kind, operating almost unconsciously to the membership in benefit to all within its reach. But so much can not be said for the city lodges

in general. There are, of course, exceptions, and each one of us will believe that his own lodge is of the select and superior class. The distractions of the larger centers of population have had the natural effect of dividing the interests of brothers. The many social demands, with perhaps superior attractions, offered elsewhere, have minimized opportunities and brought neglect of what Masonry has to offer. The care exercised in selection of new members, possible where any who apply are known even from childhood, does not and can not exist among the large and shifting populations of the cities. As one of the consequences commercialism creeps in, as men seek a Masonic status believing it will serve selfish purposes. Such persons are certain to be disappointed, but their inclusion lowers the tone of the Craft. The truth is forced, however regretfully, that Masons are not looked up to, as before, as being superior in quality as men, nor as distinguished for rigid integrity in all dealings with their fellows.

We can not alter the conditions thus brought about. The brothers, good, bad or indifferent, must be accepted as they are, with the saving knowledge that the good men predominate in every lodge.

We come now to a direct answer to our question. Masonry suffers in every community because it has no real object to justify its existence within the knowledge of outsiders, and to be worked for wisely and steadily. If it were known that the Masonic lodges of a city, however large, were vitally concerned as to the moral and social conditions, and the full weight of its membership, as citizens, would be ever upon the side of civic righteousness, then would the Craft be regarded as a center of community welfare. To its support would come the thousands of religious organizations, now headless at any crisis of the common life. To its leading would flock the hosts of independent citizens, who deplore existing evils, but being unorganized are unable to make head against leagued criminality or

the crookedness of political bosses and their hordes of hungry followers. In such manner—surely a work in consonance with Masonic principles—the fraternity would surely impress itself upon the community, and gain honor and respect as the fearless champion of good citizenship and clean manhood.

BY THE CONDUCT OF MASONS

By WILLIAM C. RAPP

Editor *Masonic Chronicler*, Chicago

THERE are two methods by means of which an institution may impress itself upon a community. One is the modern method of organized and planned propaganda, frankly open or cleverly sugar-coated, which is nothing more nor less than advertising, whether it be direct or indirect. As such advertising is foreign to the principles of Freemasonry we need pay no further attention to it.



The other method is the time-honored one of making a favorable impression through merit. It is not difficult to make a community conscious of an article, a person or an institution, but unless there is merit back of the article offered, whether it be pills or principles, the advantage gained is ephemeral.

This brings the logical conclusion that the second course is the only one by means of which our institution may favorably impress itself upon the community. Our subject, however, may not be so dismissed with the declaration that faithful observance by individual brethren of copybook maxims of moral verities is all that is needed for Masonry to impress itself upon the community. It will help amazingly, in fact is an essential requirement, but it is not all-sufficient. Negative probity leaves much to be desired.

The world today demands action, and it measures values by results, or at least by consistent efforts made to achieve results. Our fraternity professes a sincere wish to be of service to our fellow creatures, yet mere professions are at a discount. Aloofness from controversial affairs is a cardinal principle of the Masonic institution, a principle which we are not ready to violate. The individual master Mason, however, is not bound by this principle, nor may he hide behind it. The place of every individual master Mason is in the thick of the fight in all controversial affairs that affect mankind or the welfare of the community, state or nation.

A single instance is the important one of politics, party politics if you please. Freemasonry as an institution has no place in politics. The individual Mason, as a citizen, in common with all other citizens, is in duty bound to take active part in politics, to seek office and to give of his time and his ability to solving the problems of government. In this he has absolute freedom of action—with personal responsibility for the course pursued. The fact that there is corruption in politics merely makes the duty more imperative. Under our form of government the prescribed means of concrete accomplishment is through political activity.

The same situation prevails as to all other affairs of

the world's work. Divergence of opinion among its members prevents the commitment of the institution to any definite course, but individual Masons, as citizens, must take their place in the front line trenches. By their actions the world judges Freemasonry. Charity is expected of the craft and is freely given by the institution through its eleemosynary establishments and through other channels, but this does not entirely relieve the individual of his duty.

Freemasonry can best impress itself upon the community by teaching its members to live according to the principles of the fraternity, and by its members taking their part in the world's work and problems, and by being invariably found on the right side of all matters upon which the opinions of men differ. By their fruits ye shall know them.

HOW BEST CAN MASONRY IMPRESS ITSELF UPON THE COMMUNITY?

By J. A. FETTERLY

Editor *Masonic Tidings*, Milwaukee

AT no time since Freemasonry became a recognized institution of our social life and one of the distinct forces for good, has the "gentle art" consciously attempted to exert itself either on the community or on communal life by external means. Whatever force it may have exerted—and no one can deny that such force has been manifest, it has been by means of the force of example by the character and standing of its members or by similar intangible pressure. To conceive of Masonry or a Masonic lodge deliberately undertaking a campaign of publicity, so to speak, to impress the



public with its standing and importance, is imagining the inconceivable. The thought alone is repulsive. Any such action would immediately destroy that sought to be created—favorable public opinion.

It cannot be denied, however, that much favorable opinion of the lodge and the institution has, and can be, created in a quiet, unostentatious manner by the modest deportment, the strength of character and the all-around good citizenship of the individual member.

The public will soon realize the identity of the men who lead in civic and charitable movements, in upholding law and order and in general rectitude of conduct and deportment. Old Mr. John Public may be a goat for the the politicians and somewhat of Simple Simon at times, but he generally recognizes ability and worth without delay.

With recognition by the public of the character of the average Masonic membership will come recognition and appreciation of the institution and its value to a community. No ballyhoo or advertising will be required; it will come as it should, as a reward of actual merit.

In brief, our answer to the question this month may be summed up by the admonition to the member: Live your Masonry seven days of the week. So will come peace, contentment and satisfaction.

FREEMASONRY AND THE COMMUNITY

By ALFRED H. MOORHOUSE

Editor *Masonic Craftsman*, Boston, Massachusetts

THE specific question "How Best Can Freemasonry Impress Itself Upon the Community?" which is the topic of this discussion involves so many and varied elements, and is so wrapped up in the complexities of "the community," as to preclude an intelligent opinion except upon broad lines or the consideration of a few basic elements of human nature; for it must be obvious that a highly industrialized urban community differs vastly from an outlying agricultural district and the interests and needs of one as opposed to the other is in direct ratio to lifetime habits and a radically different environment. And Freemasons are recruited from all elements in the community.



For instance, in the rural community the local lodge can and often does, mean to its members the most important and closest contact each may have with his fellows and neighbors. In its anteroom, matters of local moment, ethical, social, civic, are discussed and often settled to such extent that its influence pervades and even dominates the community life outside through the town's most prominent men who, more often than not, are members of the Craft.

In the city, however, with its diversity of interests and almost limitless counter attractions absorbing his time and attention, the Masonic lodge is but one of

many influences coloring a man's life, and while it is doubtless true that some of the most able Masonic scholars and leaders come from the city lodge, it is also true that there is a greater relative indifference to Craft principles in the metropolitan areas.

Only in general terms may Freemasonry be discussed as "impressing itself upon the community."

There is not the slightest doubt that the influence of the fraternity is very great upon the minds of its members, that they in their serious moments are inspired, or checked, or controlled by its implications to a degree in their conduct toward not only their fellow members but to individuals outside—the so-called "profane." It would be presumptuous to say just how far this influence extends—and yet it must be great.

We like to think of a group or groups of men involved in a sincere effort to practise the virtues of true Christian brotherhood, foregoing temporary gain and the selfishness of utter materialism for a more idealistic existence, practising the golden rule rather than the law of the jungle, where might makes right.

These may be dreams, but "where there is no vision the people perish" and if and when Freemasonry can and will realize its power and influence for good upon the minds of its members so that they in their daily life may be pointed to by others as good men who practise virtue and the golden rule, its effect upon any community cannot fail to be beneficial.

We hold not to the brass-band, superficial showy style of emphasis nor to the holier-than-thou viewpoint. We believe that in the example of a well-planned and honorably-lived life there is greater cumulative influence for good upon others than is possible through any other means.

New World Conditions

By Past Grand Master Charles H. Johnson of New York

At the present time there is going on in the world a process of self-criticism, of self-analysis, of re-valuation and consideration of possibilities of readjustment in all phases of human activity. In the field of business, finance, philanthropy, education and religion, the question which is uppermost is almost equal to "What shall we do to be saved?" There is a consciousness that a new day will and perhaps already does create new duties, new demands, new responsibilities, and there is also the feeling that "time makes ancient good uncouth."

It is a period of soul-searching and introspection. It is true that some may go heedlessly along their way and merely glance with idle curiosity at the sky and the peculiar manifestations it may display. However the thoughtful organization, of whatever nature it may be, attempts to read and understand the signs of the times. The thoughtful and watchful captains are studying winds, currents and clouds and are trying to so set their sails and course that the precious cargo they are carrying may be conserved and reach its destination in safety. Or to use another simile, it is time when engineers are studying pieces of machinery which

have in times past been very valuable and useful, but now seem to be slipping in efficiency and asking as they study, is the old machine worn out, can it be fixed up again as good as new or must it be scrapped.

The fraternal organization cannot be heedless of this procedure and consider itself in an exempt class different from all other human institutions. It knows full well how much it is affected by economic, industrial and social changes in the world about it. As leaders of the Masonic fraternity, the oldest and most outstanding in the fraternal group, we dare not delude ourselves or our members into considering our fraternal organization as something that is above ordinary and extraordinary vicissitudes of the world and that the word "eternal" is written on our doorpost.

When the Church, which is of far higher origin and station than the Fraternity, ponders and considers thoughtfully how it shall meet the storm, such an earthly organization as Freemasonry cannot afford to do otherwise.

It is natural, but it is unwise, to consider that change in the world about us is an unmixed evil. Only a dead world would be stationary, a live world must be dy-

namic. In fact the world has been constantly changing. There have been periods when the rate of change seemed to be slower than in others, but there has always been some degree of motion. Generations have decried changes. We look back over the pages of history and find that the revolutions which ushered in what we now know to be benefits for man were considered by many as destructive of everything they considered good and worthwhile. Generations have viewed with alarm the scientific, political and industrial revolutions and pointed with pride to their own creation which seemed to them to be perfect.

This statement does not necessarily imply that every change has been wholly good. Many good things undoubtedly have been carried away, and many unfortunate things have been found to remain for a while on the shore after the storm has passed.

The industrial revolution destroyed the old system of hand production in the homes and substituted machine production in the factory. It destroyed much of what was lovely in rural life and supplanted it by congestion of housing in cities, child labor and exploited labor. But the eventual result was a higher standard of living because of lower cost of production and the more extensive distribution of comforts.

With this in mind and realizing that changes in the world are inevitable, and that no individual or group of individuals can stretch forth puny hands and bid the wheels of progress stand still or turn back, we have to face the world before us. Whether we like it or not, we have to accept the fact that this is an ever changing world, and only those survive who adapt themselves to the new environment.

Let us first consider what are the changes taking place in the world which may require or suggest a readaptation of our fraternal organization.

1—Change in customs. We are all aware of the influence which the great advance in mechanical invention has had on our manner of living. The motor car and other new methods of transportation have provided the means of extensive travelling, of development of homes removed from the center of the city, of increased opportunity for use of time and development of new comforts. The moving pictures have provided a means of recreation which the theatre of the past could not give and have become an important factor in the use of leisure time. The radio has brought the world of music, oratory and amusement into every home. We need only mention these three inventions to find in them the cause for a complete and radical change in our daily lives. They have changed completely the horizon of the individual; and the change is not limited to a few centers of population, but has affected practically every home, whether rural or urban. Where men, for example, found the lodge a means of recreation in an otherwise even existence, they now have at their command many sources of social intercourse and recreation and a widely diversified list of such opportunities.

We all have felt that the long distances a member now may live from the meeting place of the lodge, the fascination of the cinema and the tendency "to go out for a ride" in the car, have materially affected lodge relationship. With a large number of moving picture houses and the constantly changing program, in every community; with a radio in every home, no matter how

humble; and with a motor car for every four persons, human existence in our country does not suffer from monotony. The number of cars may temporarily have been reduced just at present; but with the first signs of returning prosperity the motor car will be the first to return, and in even greater numbers than before.

2—Change in population. In our country this is due to two main causes. (a) The restriction of immigration. Where formerly about a million new inhabitants came to us annually, now the number has decreased to a few thousand. There is no immediate likelihood that there will be a return to the old system, and this country must more and more look to its own human production for inhabitants. (b) But in this field also there has been a decided change, due to the decrease in the birthrate and the prolongation of the span of human life. There has been a constant decline in the birthrate in this country, especially among that group which likes to call itself 100% American.

Investigation has shown that among the middle classes of the Central States which are purely American, the families of the present generation have decreased 38½% in size as compared with the previous one. 13% of the marriages are childless, 18% have only one child. In certain classes of America, reproduction seems almost to have ceased. 60% of the women with university degrees do not marry at all; of those who do, 30% have no children, or in other words 3/5 of the most cultured women leave no descendants. The average number of children for white married women of American parentage is 2.7, while that of foreign parentage is 4.4. But statistics reveal that succeeding generations of Americans of foreign parentage produce less and less offspring. In another generation perhaps the population of the United States will be static.

3—Change in thought and mental attitude. There has been an upward swing in knowledge and education. The effects of extensive scientific discoveries that are revolutionizing current conceptions of the world are scattered far and wide by means of popular methods. The Church has felt in a marked degree this change in the spiritual and mental viewpoint of the people. "Mystery" has vanished. What was hidden and seemed inscrutable now is revealed by science brushing aside the curtains of misconception. The starry-decked canopy is displaced by the blue ether in which are millions of heavenly bodies, many of them much larger than our earth and thousands of light-years distant. The heavens above, the earth beneath and the waters under the earth all are giving up their secrets, and man walks in a world of entirely different proportions and content than did any former generation. The new scientific attitude has affected man's thinking with relation to religious subjects. "Conversion" and religious experience now are explained on psychological grounds, perhaps as an expression of sex, and we are confronted by phrases referring to the subconscious mind and the subliminal self and other more or less intelligible terms. The resulting attitude may affect the Masonic picture. "Mystery" does not attract as formerly. "The mysteries of Freemasonry," which once was a phrase to conjure with, may have no significance to a generation that has no faith in mysteries.

4—Changes in governmental practices. We have

witnessed great changes in the field of government. The governments of the world, and particularly our own national and local governments, have come closer to the individual. Government today affects, and in many respects even controls, many activities which formerly were considered absolutely outside of governmental responsibility. Gradually government has surrounded us on all sides. We have witnessed, since the close of the war that was fought to make the world safe for democracy, a steady decline in democracy and an equally steady increase in highly centralized systems of government. The results of some of these governmental changes have been disastrous to Freemasonry. We have seen two Grand Lodges of Italy completely effaced, the nine Grand Lodges of Germany abolished, the dignified Grand Lodge of Hungary reduced to nothing; and we have seen governmental antagonism and restrictions rise in countries as different and widely separated as Ireland, Switzerland, Finland and Austria. Our brother Masons in other lands have suffered much. Perhaps in some cases it was the result of their own lack of Masonic understanding, but nevertheless the situation indicates that the relation of governments to the affairs of private individuals and private corporations is entering upon a phase not known before, in our Masonic history.

5—Changes in social attitude. There is today an emphasis on "Social Conscience" and "Social Consciousness." Even the churches have had to recognize what is called the social implications of religion. The relations of business, of education and religion, to society, and not only to the individual, have become the outstanding topic of conferences and conventions. Social organizations of many kinds now recognize and acknowledge the strength of these currents. Clubs such as Rotarians, Kiwanis and others, emphasize that they function not merely to promote fellowship but also social betterment, in their respective communities.

Having glanced briefly at the New World, let us consider the necessity or possibility of readjustment within the field of Freemasonry.

1—Some aspects of the national situation of Freemasonry in our country. The speaker is fully aware that this subject is as old as Freemasonry in the United States. He is also aware that any consideration, however brief, may be repugnant to many in this assemblage, and he does not intend to argue for any form of national Masonic organization. However we have called attention to the tendency of political governments everywhere to centralized and away from decentralized systems. In our own country this has been a growing and recently much accelerated tendency; and while the Jeffersonian doctrine of the sovereignty of the individual state is still maintained, there is stronger emphasis on the Federal government ideas of Hamilton. In critical moments in the life of the nation, such as war and economic distress, a centralized form of government has been resorted to and found to be more efficient than any other.

Masonically we have 49 different jurisdictions in more or less harmonious relations with one another. Each is proud of its own traditions, customs, history and achievements. There is no national bond that unites them, except that of a common sentiment. We

will not pursue this subject except to submit the question: In the light of our principles of faith in God in this faith-disturbed world, in the light of our belief in man's brotherly relations to his fellow men in this world of strife, is the present decentralized form of Masonry in this country effective enough to make its principles heard and felt? In a time of national crisis, in opposition to atheistic anti-governmental movements, revolutionary agitations—is the present National system of American Freemasonry the most effective way to make Freemasonry's voice and message effective?

At present, in the fraternal, religious and other fields the so-called Blue Lodges are the only remaining nationally decentralized groups.

2—Some aspects of Masonry's State organization. It is not necessary to describe the whys and wherefores of a Grand Lodge. We all know its values, its necessity and significance. Without it Freemasonry as an institution would soon cease to exist. But what are at present the principal functions of a Grand Lodge? After the annual session, where routine matters are considered and social occasions are enjoyed, the work of the Grand Lodge in both its administrative and social aspects is carried on by the Grand Master and Grand Secretary. During the interim between annual sessions the work of administration has to do chiefly with the extensive charities of the organization. We are proud of this phase of Grand Lodge activity. The magnificent chain of homes for the aged, homes for children, hospitals for the sick, and the families cared for in their own homes through outside relief, form an inspiring sight. It is a golden page in the development of Freemasonry in the United States, and in connection with what the constituent lodges are doing, it is a source of great joy to us all.

But in the forward moving world the changes in the field of philanthropy have been equally as great as in other fields of human activity. 29 states have now made provision for old age allowances. In 1933 and 1934 eleven states passed such laws, compared to a total of 18 states in the preceding ten years. Almost all of the states have provided child welfare laws which make possible that the widowed or other equally dependent mother may retain the children in her own home, if it is a good one. More and more the states are providing for the placement of fully orphaned children into carefully selected childless homes. For the first time in our national history states have taken up the question of care of the distressed (aside from the usual institutional group which for years has been considered state charges), and also for the first time in our national history the Federal government has come to the aid of the cities and states in relieving poverty and distress in families and individuals.

Of course we are hoping that much of this is of a temporary nature, but we may as well face the fact that once having entered this field the Federal, state and city governments will not soon leave it. In the recent message on economic security, followed by legislative proposals, by the distinguished brother of this fraternity who preside over the destinies of our nation, a social program of wide scope was submitted. Whether accepted in whole or in part, or whether temporarily discarded, the suggestions and recommenda-

tions of that program are some of the signs of the times and indicate the gradual transfer of philanthropy from what was once considered a wholly private function to a state and government responsibility.

In the light of these tendencies and rapidly approaching changes in a field where Freemasonry has played such a brilliant part, should Grand Lodges consider the further extension or the retrenchment of these efforts and should lesser funds be asked for from the lodges, or should such funds be gradually released from philanthropy to be utilized in the development of patriotic, ethical or Masonic educational propaganda? It was once considered quite unmasonic, and even disgraceful, for a Mason to accept assistance from public funds. That situation is already necessarily different and will probably be subject to greater changes in the future.

There are other aspects of Grand Lodge activity and its relation to the world to-day which might be considered but cannot be for lack of time.

Let us refer, however, before leaving this part of our discussion, to the Grand Lodge's relationship and obligation to Masonic education. It need not necessarily be called by this rather forbidding and unwelcome name.

But should a Grand Lodge, in view of the fact that we are not likely to receive as large a throng of applicants, insist and enforce, not merely suggest, a system of prolonged instruction of the incoming members? It is too late to instruct the present members. The sales-resistance here is too strong. We have also had our minds disabused of the value of mere numbers. Should we now through our grand lodges by legislation emphasize the practice of the gradual and extensive instruction of the candidate before he may receive the succeeding degrees?

In European countries the lodges conduct their business affairs on the first degree, and the conferring of the other degrees comes as a result of instruction and proficiency. The word "Proficiency" with us usually has meant that the candidate could mechanically or hurriedly make a statement of the lectures of the preceding degree. Has the prevalent system whereby a man could receive his three degrees in Masonry in four weeks after his election and then proceed by request to the other groups one after the other and at the end of three months find himself in a Masonic maze of Masonic degrees, usually unintelligible and meaningless to him, been so successful in grounding men in the value of the Craft as to warrant the assurance that it will be efficient in this new world of skepticism?

There is also the question of educating the world outside concerning the Craft and the ideals of the fraternity, thereby dispelling present or prospective attacks on the organization.

In addition, should consideration be given to methods of educating and training officers for their work in the Lodge? The conventions now held, the schools of instruction and the grand lecturer's activities are all concerned with the ritual. The ritualistic work is very often a minor part of the lodge administration. Lodges need careful direction. Many men reach the East without any knowledge of their duties, responsibilities or authority. Consequently they are irresolute, dependent upon some past master and very likely to be

totally lacking in initiative. Should more attention be given by Grand Lodge to instructing officers and future masters in the technique and functions of their office?

Should Grand Lodge consider what may be done to salvage some of the lost man power of the fraternity?

During the years of depression many good men have had to give up their membership because of economic strain and not because of loss of faith. Should legislation be enacted to make easy the way back for such brethren? Bear in mind also that these men, now counted by the thousands, have sons, whose attitude toward Freemasonry in the coming years is likely to be affected by the action of the fraternity to their fathers. Salvaging as many of our worthwhile brethren as possible will lead to a more favorable sentiment on the part of their sons who may constitute very good material for the fraternity in the future.

3—Are there possible adjustments to be considered in the practices of the constituent local lodge?

(a) Should some of our city lodges whose membership is scattered over and outside of the city, use the English custom of convening lodges at 6 or 6:30 P.M. so that members may go directly to lodge from their places of business?

(b) Should there be few lodge meetings? In view of the congested calendars of many people and with many Masonic organizations taking the time of the same group, should communications be limited to monthly or bi-monthly dates and such communications become an outstanding event, instead of the weekly or semi-monthly communication which is devoted to an often deadly routine where nothing of particular moment transpires?

(c) Is the present system of lodge promotion as "going through the chairs," adaptable to this new day? There is usually a long row of these chairs. It requires 7 or 8 years and even longer for a man to reach the East in his lodge. And when the brother finally reaches the East it is not always the survival of the fit but rather often the survival of the unfit. The young men of ability who today can give this long succession of years in order to reach the master's station in a Masonic lodge are decreasing in number. As never before the East needs ability, executive and administrative. It needs the best the lodge has in its membership, but this best can now seldom be obtained because of the exactions of the long period of time of office holding. The total incapacity and absolute lack of leadership found in many of those who have gone through the chairs and finally landed in the master's chair undoubtedly has been observed by us all.

(d) Are our ritualistic programs too long and too tiresome? Ritual is usually a result of development from the simple to the complex. The simple meal of a group in an upper room develops into the magnificent Mass. The simple introduction of a new apprentice to a trade guild develops into a two or three hour ritual. I realize we touch a tender subject here, for to many the ritual is as the ancient Ark of the Covenant and to touch it is to invite sudden death.

(e) What shall be the relationship of the local lodge to the community of which it is a part? When the question has been asked by the stranger: "What do Masonic lodges do?" the reply has usually been they

are places of ethical instruction, of fraternal relationships and of helpfulness to members in distress. But these functions may be considered inadequate in the present of the newer social consciousness and social demand of the community. How much does a Masonic Lodge appear in the community picture? how often are lodges found as participants in the community chest? how often do lodges show any interest for example in the boy life, the entered apprentices of life, of the community, or the blind, crippled, big brothers, or any other helpful movement in the world?

Fortunately in discussing the relationship of our Fraternity to this new age we do not need to consider changes in our fundamental philosophy or as some call it our creed. This needs no change. It is rooted in the eternal needs of the human soul and neither time nor place can affect it. This highly mechanized, sophisticated and much disturbed age needs the simple message of faith in God as much, if not more, than any other. All the discoveries of science only emphasize the presence and might of the Grand Architect of the Universe. All the troubled relationships in industrial, international and national circles make more essential

that emphasis be placed on the fraternal relations men should sustain to each other. The world is a long way off from the goal of brotherliness.

Freemasonry has an ever timely message. We therefore consider no change in our beliefs, we consider only what may be the best and most effective method to bring our Masonic message clearly and intelligently to our own membership and through them to the world at large. This cannot be done by dependence upon tradition, by reference to the glories of the past, or the great men of our membership who lived their useful lives in their own day. Our age pays but scant reverence to departed men or events.

A Grand Master of Masons in an eastern State some years ago adopted as one of his slogans, "Hats off to the past, coats off to the future." With due honor and regard for all that has been done by our Masonic ancestors, we of another day and generation must give ourselves wholeheartedly to the task of promoting the usefulness and to increasing the influence of our time honored Fraternity.

With Martin Luther we must say "Here we stand, we cannot do otherwise, May God help us."

Some Successful Factors in a Large Lodge

By C. S. PLUMB

The writer was much interested in the subject "Should Lodges Be Limited in Size?" as presented in the April number of this magazine. This matter of lodge membership and its activity has long been a subject of consideration by many persons. However, size is one thing and activity quite another. In the discussion of the subject by the four well-known Masonic scholars in the MASONIC CRAFTSMAN, the importance of inspired leadership in a lodge was hardly touched upon. Yet whether a lodge is small or large will make no essential difference in its support, if supervised in its activities by a W.M. or Secretary who possesses the quality of inspiring others. On the basis of present day standards, whereby the W.M. holds office as such but one year, it is not reasonable to expect each W.M. in his turn will prove an inspired leader. But a Secretary who fills his office for perhaps many years may be the saving grace of the lodge if he combines good business qualities and an inspiring personality. Such men are not common, yet history gives suitable place of distinction to a goodly number.

It is true that the average member of a small lodge, say 100, will have a greater personal acquaintance among its members than in a lodge of 1000 for example. Yet in the larger body there should be no difficulty in finding plenty of congenial company, if one is willing to go half way. We have ample examples for instance, of men who are diffident and who under the most favorable circumstances cannot be what are termed good mixers.

The average English lodge is approximately of about 100 members in size, and by common consent over there, a large membership is not encouraged. However, membership in England, at least in the larger

towns or cities, is frequently on an entirely different basis from what it is in America. In these communities one finds Masonic lodges restricted to men who have similar occupations. For example, the following lodges in London each have memberships engaged in similar industries or professions: Bank of England 263, Authors 3456, Christ's Hospital 2650, Haberdasher's Old Boys 3362, Fox Hunters 3094, Music 3688, Navy 2612, and Pen and Brush 2909. One of the members of Music Lodge wrote me how delightful it was with the lodge being composed entirely of brethren devoted to music.

The largest lodge of the 621 chartered in Ohio in October, 1934, was Humboldt 476 of Columbus with 2313 members. The second in rank in membership was Western Star 21 of Youngstown with 1980. According to the records of the Ohio Grand Lodge of 1934, there were 29 lodges in that state with membership ranging from 1031 to 2313. I very much doubt if 29 other more active and useful lodges to Freemasonry could be selected from the Ohio list.

Humboldt Lodge of Columbus is distinguished for its record as a constructive, progressive body. Its average membership for the past ten years from 1925 to 1934 inclusive has been 2385, with 2436 for 1928 as the high mark. The present membership consists of approximately 1700 residents in Columbus and 600 elsewhere than in the 14th Masonic district of Ohio. The average attendance during the past seven years for Humboldt, covering all its meetings, has been 300, which may be regarded as a most creditable showing.

The attendance in this lodge and interest in its work is due to three features of special importance. First, the record of the committee on Masonic education; sec-

ond, the presentation of the third degree in ancient form; and third, the ownership of a country club. A brief consideration of these features may interest the readers of this journal.

The Committee on Masonic Education for 1934 consisted of 20 members, with P.M. Frank A. Huff as chairman. This committee co-operated with Grand Lodge in applying a line of elementary education in Freemasonry, with all candidates for the first three degrees. Further, this committee played its part in arranging the programs of education and entertainment for the year. On the completion of the three degrees with all candidates for the entire year these brothers, with all past masters, officers and committees come together and participate in a dinner complimentary to the new brothers. On this occasion stress is laid upon the opportunity for each of the newly admitted to find a chance to enter some feature of the various kinds of work in which the lodge is engaged.

From an educational standpoint, a wise plan is followed by Humboldt. Each person seeking to fill a chair is given a special training in the lecture work. He is given a book supplied by Grand Lodge, from which he must commit the work and know it thoroughly. No one officiating in degree work is allowed to read the ritual from a book. It must be committed to memory before presentation to lodge. No ritualistic work is given at the stated meetings of Humboldt. But as an illustration of the work done, on Monday, Tuesday and Wednesday nights specials are held when a group of four men each receive the degree the one night.

In 1933 there were 34 sessions held by the lodge and the following were on the program for the regular meetings: January—History American Indian—Travelogue pictures. February—Lecture on Abraham Lincoln—The Paramount Four Musical and Singing Organization. March—Lecture by a Humorist—Music and Readings. April—Lecture by Dr. Wen—The Conflict between China and Japan. May—Lecture by a Humorist—Annual Inspection and Third Degree in Ancient Form—Sands Revue for members and families. June—Lecture on Eskimo Life in Alaska—Annual Children's Party at Masonic Temple—Annual stunt night by the brethren. July—Open house at country clubs for members and families. August—Annual Lodge Picnic. September—Lecture by Warden Ohio Penitentiary on Penal Institutions. October—Lecture on Freemasonry in Europe and America—Annual minstrel show by Humboldt chorus and degree staff, complimentary to Grand Lodge representatives. November—Annual election followed by refreshments and entertainment—Annual ball and installation of officers. December—Entertainment by the "Three Belles from the Country," from radio station.

Quoting from the Humboldt *Trestle Board*, a four page or more monthly leaflet, "Humboldt chorus did its part in presenting many programs at various churches, lodges, schools, etc., in fact there is always something doing in Humboldt. The lodge for years has promoted baseball, basketball and bowling teams, and all of them have brought glory to the Lodge."

The presentation of the Master Mason degree in ancient form has given Humboldt national distinction.

In 1913, Brother Harry French, then Chief of Police in Columbus, began a plan to exemplify the third degree in ancient form. He was a Bible student and sought to present a group of Masons arrayed in garbs made up from Biblical illustrations. In this work Brother French was assisted by Brother Peter Bellisio, a designer for the M. C. Lilly Company, manufacturers of supplies for fraternal bodies. Since 1913 Humboldt has each year rendered this degree in the large central Masonic Temple, which seats 1700 persons. About 115 members of the lodge participate in this annual event. The cast of characters includes 22 personalities, plus the 12 Fellowcrafts, and 13 for King Solomon's Guard, with an equal number in the Guard of Hiram of Tyre. The total cast of characters embraces about 75. A chorus of 29 furnishes excellent music especially suited to the various phases of the work. There are five stage directors, six property men, three Masters of Robes, and three in charge of theatrical make-up.

Each brother in attendance witnessing the degree, registers in entering the lodge room and specifies his lodge, its number, and his residence. At the May 1935 exemplification the attendance was 1631. There were 262 lodges represented, which included the 29 in the 14th Masonic District in which Columbus is located, 195 other Ohio Lodges, and 38 Grand Jurisdictions of the United States. Forty-seven Ohio towns and cities were represented with attendance from each ranging all the way from 6 to 82.

This degree is rendered with all the Masonic dignity and seriousness desired under ideal conditions, and no one who has seen the lodge render this degree in ancient form, is other than enthusiastic. The presence of representatives of Grand Lodge officials, with a large number of past masters, speaks for the remarkable character of this work, which has now been witnessed by many thousand members of the Craft.

About seven miles south of Columbus is a piece of ground of 25 acres, along the bank of a small stream of water. Here Humboldt has its country club. Here convenient buildings have been erected, and boating, golf, tennis, and baseball are features of recreation. During the summer season this club is in operation, being cared for by a competent committee. It is a real Masonic attraction.

Humboldt Lodge has a record for efficient administration, and among its past masters are men of real ability in lodge inspiration and administration. Its secretary, Brother Harry Meyer, a past master of Humboldt, was in 1908 elected its secretary, a position he has since handled with outstanding ability. To illustrate the regard Columbus Masons have for his service qualities, he is also secretary of Ohio Chapter No. 12, recorder for Columbus Council No. 8, and recorder for Mt. Vernon Commandery No. 1 K.T. He is the real inspiring leader of Humboldt Lodge 476.

This communication is not offered with the special purpose of drawing attention to an Ohio lodge, excepting to serve as a good illustration of service as rendered by a large lodge. This is not submitted with a view of comparison with any other lodge. It is merely an example within itself, which may be suggestive to others.

The Origin of the Scottish Rite of Freemasonry

By CYRUS FIELD WILLARD, 32°
San Diego Consistory, California, and Fellow of the Philalethes Society

(Continued from last month)

Brother Clegg had travelled in Germany, and when I called his attention to the fact that no Supreme Council then existed in Germany, he said they had an "Inner Orient" attached to the Grand Lodge of the Three Globes at Berlin, which had similar degrees. I also called his attention to the statements of Gould that there was a Scots Lodge "Union" at Berlin in 1741, and also that in 1758, while Frederick the Great was still carried on the tableau of that Grand Lodge as Grand Master, Baron von Printzen, Deputy Grand Master, with the assistance of the Marquis Tilly-Lernais, a French prisoner of war, formed the first Chapter of Clermont in Germany at Berlin. In 1760 it assumed the title of Premier Chapter of Clermont (Rite of Perfection). Gould says that there were 17 more chapters of Clermont formed in Germany which were later swallowed up by the Rite of Strict Observance. This is why German Masonic writers have always contended that Frederick had nothing to do with the Scottish Rite, because there was so much scandal about the Strict Observance. Frederick was in the midst of the Seven Years War, 1756-1763, battling against the combined Roman Catholic powers of Europe, assisted by the gigantic armies of Russia, whose empress Elizabeth was incensed against Frederick because of some remark he had made about her. The *Encyclopedia Britannica* is authority for the statement that in 1762, after he had been deserted in 1760 by Bute, Prime Minister of England, Frederick sent the Count St. Germain to St. Petersburg, and he, with Potemkin, formed a plot that put Catherine on the throne as Empress of Russia.

It has been urged that Frederick was too ill to sign the Constitutions of 1786 on May 1st, as claimed, although he did not die until August 17, 1786; but Mirabeau, in his book, a copy of which I have, shows the contrary, and that his main trouble was "eating too many eel pies." The *Encyclopedia Britannica* says that Mirabeau lost all hope of diplomatic advancement, by that book. In it he gives the names of known Masons who surrounded Frederick. Besides, the *Encyclopedia* says he died as the result of exposure to a driving rainstorm when reviewing his troops. If anyone will read these Constitutions of 1786, which should be republished in a cheap edition, so every member of the Rite could have one, and see the necessity that forced the formation of the Scottish Rite Constitutions of 1786. Sweden had large territories in Germany then, and the brother of the Swedish king, the Duke of Sudermania, was then head of the Rite of Strict Observance, to which the Three Globes Grand Lodge belonged, until 1784, or more than 20 years, and as these Constitutions said, there were political reasons for the formulation of these Constitutions of 1786.

I had a small, red paper-covered pamphlet, written by Major Edward A. Sherman, author of the history,

Fifty Years of Masonry in California, which I sent to the Supreme Council library for safe-keeping, in which he gave a history of Von Steuben. Sherman was also Inspector General for the Scottish Rite for California. In it he said that Steuben was a member of the military lodge, "Waldeck of the Blazing Star," south of the River Trent, of which the original was in the library of the Grand Lodge of Iowa, which copy was loaned by Bro. J. Hugo Tatsch when he was curator and associate editor. On this Charter issued to Lodge of Perfect Observance No. 1, can be seen the double-headed eagle of Prussia, the ladder, and many other Scottish Rite emblems. This Grand Lodge, South of the River Trent, was the Lodge of Antiquity that initiated Ramsay.

Wonacott told how John Fowler and Emanuel Zimmermann were initiated in Baldwyn Encampment, and took the degrees of the Rite of Perfection to Ireland, where they became a part of the system of Prince Masons to which Clegg devotes so much space. From Ireland and Scotland they came to America, as is shown by the Scottish Lodge of St. Andrew, giving the degrees of Royal Arch and Knight Templar at Boston in 1769, and the Lodge of St. Andrew, chartered by Scotland, gave a diploma in 1783 to Sir Henry Beaumont, certifying he was a Royal Arch Mason and Knight Templar, in that Lodge of Ancient Masons in Charleston, S. C. Gould says that Laurence Dermott of the Antients was made a Royal Arch Mason in 1746. No doubt he was a Knight Templar also, as these degrees were given in Antient Lodges in Pittsburgh and Philadelphia in Pennsylvania, which places were strongly Antient. Dr. Oliver says that Ramsay introduced the Royal Arch into England.

He gives a picture of Steuben, who wears a blazing star on his breast, similar to that worn by Frederick in his well-known picture. Sherman says that Frederick sent the Constitutions of 1786 to Steuben, and wanted Washington as the first Grand Commander. Steuben saw the division between North and South, and so had the provision inserted in those Constitutions that there should be two Supreme Councils in America. This may have been so, as Sherman was usually a careful historian, and rarely made unfounded statements. Steuben may have given John Mitchell the Constitutions of 1786, as they were both in Philadelphia after Yorktown settling their accounts with Congress. Mitchell had been Deputy Quartermaster General in the American army, of which von Steuben had been Inspector-General. Steuben may have received these constitutions after they were signed on May 1, 1786, sending them to Mitchell in Charleston, S. C. We know historically that Mitchell was given a Patent as Inspector General in the Rite of Perfection, by Barend Spitzer at Charleston in 1796, and he being from the North of Ireland, would naturally join the Irish Royal Arch Chapter, and be a part of the formation of the Supreme Council in 1801.

as described by Dalcho, especially if he had a copy of the Constitutions of 1786, as Sherman said he had. This explains in a rational manner how the Supreme Council of 33 degrees came to be established at Charleston, South Carolina, in 1801, as it was. There is another phase to the matter, for after 1762, as history shows, Frederick never fought another war, but did everything through diplomacy, so that when he died he left a well-filled treasury of some 70,000 thalers and a well-drilled army of 300,000 men. Speaking of De Kalb, a well-known Mason, the *Encyclopedia Britannica* says that Choiseul, one of the signers of Morin's Patent, sent De Kalb to America in 1768, to find out the disposition of the colonists to a war with England, and if possible to provoke one. It is significant that it was in that year, that Sam Adams first began to agitate in favor of separating from England, which led to the war of the Revolution, which that great Mason, Washington, brought to a successful conclusion, and to whom Frederick, also a Mason, sent a sword with the message, "From the oldest general to the greatest." This war meant the loss of its richest

colonies to England, and thus punished her for the desertion of Frederick in 1762, for which Bute was responsible. Thus we can see the origin of the Scottish Rite and the curiously twisted course it has followed in its development.

EDITORIAL NOTE—In the January, 1933 issue of THE MASONIC CRAFTSMAN appeared an interesting sketch from the pen of Charles H. Spilman, 33°, Grand Secretary General, pertaining to the origins of the Scottish Rite, which agrees in considerable part with the above. Brother Willard, however, appears to have gone into the subject exhaustively, and cites authorities which have the merit of authenticity, insofar as a subject of this nature can be traced. Necessarily, certain incidents in the history of the Scottish Rite must remain obscure, and presumably until the end of time there will not be unanimity as to the whole interesting story. The author of the above is entitled to the thanks of the Craft for his diligence in "following through" to a logical end a subject in which all members of the great Scottish Rite will have keen interest.—A. H. M.

Who Is a Mason?

*Who is a Mason? Not the clod
Whose thoughts ne'er rise above the sod;
Whose best ambition is to know
The joys that from the senses grow.*

*Who is a Mason? Not the slave
To passions that will dig his grave;
Nor yet the miser, hard and cold,
Who shuts his heart to all but gold.*

*Who is a Mason? Not the hound
Who boldly treads on holy ground;
At woman's honor dares to sneer;
At Truth Divine to mock and jeer.*

*A Mason worthy of the name
Can never stoop to guilt or shame;
His honor is his dearest care—
Fidelity his jewel rare.*

—R. W. HILL.



AUGUST ANNIVERSARIES

William Preston, author of *Illustrations of Masonry* (1772), was born at Edinburgh, Scotland, August 7, 1742.

James Boswell, biographer of Dr. Samuel Johnson, was initiated in Canongate Kilwinning Lodge No. 2, Edinburgh, Scotland, August 14, 1759.

Commodore Edward Preble, who served at the bombardment of Tripoli in 1804 and was a member of Portland (Me.) Lodge No. 1, was born in that city, August 15, 1761, and died there, August 25, 1807.

Francis I, Grand Duke of Tuscany, who was raised a master Mason in 1731 in an Emergency Lodge meeting at Norfolk, Eng., died at Innsbruck, Austria, August 18, 1765.

William Henry, Duke of Clarence, 3rd son of King George III, was born, August 21, 1765, and became master of Prince of Wales Lodge in 1828, ascending the English throne in 1830, as William IV.

William Clark, Governor of Missouri Territory (1813-21), was born in Caroline County, Va., August 1, 1770, and was made a Mason in St. Louis (Mo.) Lodge No. 111, 1809.

Baron Johann De Kalb, German officer who fought for American independence, died near Camden, S. C., August 19, 1780, and was buried with Masonic honors by Lord Cornwallis.

Gen. John Tipton, Grand Master of Indiana (1820-21; 1828-29) and later U. S. Senator from that state, was born near Sevierville, Tenn., August 14, 1786.

Lord Brougham, Lord Chancellor of England, was initiated in Fortrose Lodge, Stornoway, Scotland, August 20, 1799. The next day he was passed and raised.

Samuel Johnston, 1st Grand Master of North Carolina and U. S. Senator from that state (1789-93), died near Edenton, N. C., August 18, 1816.

Henry P. H. Bromwell, noted jurist, Masonic author and lecturer, was born at Baltimore, August 26, 1823, and was a member of Temperance Lodge No. 16, Vandalia, Ill.

Stephen A. Douglas, U. S. Senator from Illinois (1876-61), received the Mark Master Degree in Springfield (Ill.) Chapter No. 1, R.A.M., August 22, 1842. In 1840-41, he served as

Grand Orator of the Grand Lodge of Illinois.

James P. Clarke, Governor of Arkansas (1895-96) and later U. S. Senator from that state, was born at Yazoo City, Miss., August 18, 1854, and was a member of Western Star Lodge No. 2, Little Rock.

Sir Alfred Robbins, noted journalist and president of the Board of General Purposes, United Grand Lodge of England (1913-31), was born at Launceston, Cornwall, August 1, 1856.

Rev. Thomas Starr King, Grand Orator of the Grand Lodge of California (1862-64), was raised in Oriental Lodge No. 144, San Francisco, August 17, 1861.

Benjamin B. French, Lieutenant Grand Commander of the Southern Supreme Council (1870) and Grand Master of the District of Columbia for several terms, died at Washington, D. C., August 12, 1870.

Sir Thomas J. Lipton, merchant and yachtsman, was passed and raised in Lodge Scotia No. 178, Glasgow, Scotland, August 17, 1870.

Clarence D. Clark, U. S. Senator from Wyoming (1895-1917), received the 32nd Degree, August 6, 1885.

Rear Admiral George W. Baird, chief Engineer, U. S. Navy, and Grand Master of the District of Columbia (1896), received the 32nd Degree at Washington, D. C., August 21, 1897.

Gen. Leonard C. Wood, Governor General of the Philippine Islands, was knighted in Englewood Commandery No. 59, Chicago, August 23, 1919. He passed away at Boston, August 7, 1927.

Warren G. Harding, 29th U. S. President, was passed in Marion (Ohio) Lodge No. 70, August 13, 1920, being raised August 27 of that year. On August 2, 1923, he passed away at San Francisco.

Rear Admiral Robert E. Coontz, Commander-in-Chief of the U. S. Fleet, president of the National Sojourners, and Commander-in-Chief of Veterans of Foreign Wars, was appointed Grand Orator of the Grand Lodge of Washington, in August, 1925.

LIVING BRETHREN

Peter Norbeck, U. S. Senator from South Dakota, was born at Vermillion, S. Dak., August 27, 1870, and is a

member of the Scottish Rite Bodies at Yankton.

J. Marion Futrell, Governor of Arkansas, was born in Greene County, Ark., August 14, 1871, and is a member of the Scottish Rite Bodies at Little Rock.

George White, former Governor of Ohio, was born at Elmira, N. Y., August 21, 1872, and is a member of American Union Lodge No. 1, Marietta, Ohio.

Joseph T. Robinson, U. S. Senator from Arkansas and a member of the Scottish Rite Bodies at Little Rock, was born near Lonoke, Ark., August 26, 1872.

Capt. George Fried, who distinguished himself a few years ago by making a daring rescue at sea, was born at Worcester, Mass., August 10, 1877, and is a member of Mystic Lodge No. 272, New York City.

Thomas T. Connally, U. S. Senator from Texas and a member of the Dallas Scottish Rite Bodies, was born near Hewitt, Tex., August 19, 1877.

Edgar A. Guest, poet, humorist and lecturer, was born at Birmingham, Eng., August 20, 1881, and is a 33rd Degree member of the Northern Jurisdiction.

Martin S. Conner, Governor of Mississippi and a member of the Scottish Rite Bodies at Hattiesburg, was born in that city, August 31, 1891.

Homer S. Cummings, U. S. Attorney General, became a Master Mason in Hiram Lodge No. 1, New Haven, Conn. August 5, 1892.

Ibra C. Blackwood, former Governor of South Carolina and Past Grand Master of that state, was made a Mason in Spartan Lodge No. 70, Spartanburg, S. C., August 20, 1903.

Leonard P. Steuart, Imperial Potentate of the Mystic Shrine, was made a Mason in Washington Centennial Lodge No. 14, August 16, 1905, in Washington, D. C.

Carter Glass, U. S. Senator from Virginia and former Secretary of the Treasury, received the 32nd Degree at Lynchburg, August 16, 1929.

A MASON 71 YEARS

What is believed to be an unparalleled record is that of James Henry Hunter, who was born in Warwick,

Rhode Island, September 20, 1842, raised in Fellowship Lodge, A. F. & A. M., Bridgewater, Massachusetts, January 4, 1864 and affiliated in St. Mark's Royal Arch Chapter, Taunton,



JAMES HENRY HUNTER

Massachusetts, November 15, 1866.

He was one of the petitioners and charter member of Harmony Royal Arch Chapter of Bridgewater, Mass. and its Excellent High Priest in 1899.

This venerable brother attended a recent meeting of older Companions, guests of the Grand R. A. Chapter of Massachusetts and gives evidence of being in sound enough condition to attend many more similar gatherings. His friends all felicitate him upon his remarkable Masonic career.

IN RUMANIA

There has been much confusion with respect to regular and irregular Masonry in Rumania during the past few years. However, full information as to the situation there is now available. It appears that the confusion was due to the action of one Sadoveano who was excluded from the Fraternity and who was called, by some at least, Grand Master of the United French-Rumanian Masonry which adopted the name of the National Grand Lodge of Rumania, the same name by which regular Freemasonry was known in that country. The Grand Secretary of this so-called National Grand Lodge is one Papiniu, who was said to have been the former Grand Master of the Grand Orient of Rumania.

Briefly stated, the regular Grand Lodge of Rumania became dormant at the beginning of the World War because every member, almost without exception, was called to the service of his country, either in the field or in an

official capacity. There were in existence, however, some lodges in Rumania that were under the Grand Orient of France, which organization is not recognized as regular. Shortly after the World War, a few lodges were established in Rumania sponsored by the Grand Lodge of New York, and these lodges organized themselves into the Grand Orient of Rumania. The regular National Grand Lodge of Rumania was revived by a few of its lodges resuming work, and out of them the Supreme Council of Rumania grew. Some years later, the twelve or fifteen lodges that were in Transylvania before the war and that were under the obedience of the Grand Orient of France, assuming to designate themselves as the National Grand Lodge of Rumania, united with the Grand Orient of Rumania. Thus there has appeared in Masonic publications a statement that the National Grand Lodge of Rumania had made a fusion with the Grand Orient of Rumania, but there is no truth in this, as far as regular Freemasonry in Rumania is concerned. It was the French lodges which were under the Grand Orient of France and which Sadoveano himself designated as the National Grand Lodge that united with the Grand Orient of Rumania.

The regular National Grand Lodge of Rumania has not fused with any other Masonic, or so-called Masonic, body. It owns a temple which is very beautiful, but the progress of this grand lodge naturally is somewhat slow because of many conditions. The twelve or fifteen lodges in Transylvania formerly under the Grand Lodge of Hungary united with the regular National Grand Lodge and are now a part of it. This is the body that is generally recognized as regular Freemasonry in Rumania. Prince Bibescu is Grand Master of this organization, and has been for some years. Grand secretary is Erast Peretz. The address is Masonic Temple, Rue Campineanu, 45, Bucarest, Rumania. It is indeed too bad that Sadoveano could find nothing better to do than attempt to palm his organization off as the National Grand Lodge of Rumania. The facts with respect to recognition speak for themselves.

The Supreme Council of Rumania, of which Jean Pangal is Grand Commander and Basil Roata, Grand Secretary General, has its headquarters in the same Temple of the regular National Grand Lodge of Rumania, and it accepts no members except brethren who are members of that Grand Body. We are assured that there is no possibility of the regular National Grand Lodge of Rumania fusing with any other Masonic, or so-called Masonic, organization in that country.

CHANGELESS, YET CHANGING

Masonry was not organized for political power, to combat the church of Rome, for the overthrow of kings and dynasties, for the defense or perpetuation of religious creeds, or for simple entertainment. Its originators, and those who have contributed to its development as it has come down to us through the halls of time, have manifested supreme wisdom in perceiving that no prescribed system, social, political or religious, could be expected to endure forever. All must be subject to change and modification as the race itself improves and develops, and with the changing of conditions under which we live, so that Masonry advocates no special political or social system, and submits no prearranged schedule of development for the human race. Hence it was necessary that Masonry should be based on fundamentals, in themselves changeless, but applicable to changing conditions of mankind through long periods of evolution, and working as leaven through the loaf to the eventual improvement of the race. —Harry L. Baum, Grand Orator, Colorado.

DISGRACED GRAND CHAPLAIN HANGED

Among the many strange happenings recorded in connection with Freemasonry, that of a Grand Chaplain being expelled from the order must surely take precedence. This unique step was taken in the case of the Rev. William Dodd, who was appointed Grand Chaplain (the first to hold that office) on 1st May, 1775, and expelled at an "Extraordinary Grand Lodge" on 7th April, 1777.

From a paper by the Rev. Canon J. W. Horsley, A.Q.C., XIX, we learn that the Rev. William Dodd was born at Bourne, Lincs, in 1729, and took his degree of B.A. at Cambridge in 1750, and became M.A. in 1759 and LL.D. in 1766. He was ordained in 1751 (while still under the age legally required), and at once commenced his clerical work as a Curate at West Ham, where he acquired some reputation as a popular preacher. For some reason not very easy to understand, in 1763 he was appointed Chaplain in Ordinary to the King (George III), and in 1764 he was made a Prebendary of Brecon. Two years later he was inhabiting a town house in Southampton Row, with a country residence at Ealing, and running two proprietary chapels in London, but his assiduity in cultivating aristocratic and fashionable society led to extravagance and the folly of living beyond his means. In 1772 he was made Rector of Hockliffe and Vicar of Chalgrove, both in Bedfordshire. An

unsuccessful attempt to secure by bribery the presentation of a third living, that of St. George's, Hanover Square, in 1774, procured for him an unenviable notoriety in the public press and even on the stage. At the end of the same year or early in 1775 he was in the Bankruptcy Court, and his name was removed from the list of Royal Chaplains. He now sought the aid of his friend and former pupil, Lord Chesterfield, who presented him to a third living, namely, Wing, in Bucks, to which he was duly instituted, but there is no record that he ever officiated at the church.

It is somewhat remarkable that he was initiated into Freemasonry (St. Albans Lodge, 31st April) in 1775, after the trouble about St. George's Church, Hanover Square, and it is certainly surprising that only one month after his entrance into Freemasonry he was chosen to be Grand Chaplain of England, the first to hold that office. The appointment was made at the Grand Lodge held on 1st May, 1775, in the face of the notoriety of the ventilation of the scandal in the press and on the stage, and the removal of the offender from the list of the King's Chaplains. The Minutes record that the appointment met with "the unanimous approbation of the Brethren present." And Dr. Dodd was re-appointed to the same high office at the Grand Lodge on 3rd June, 1776. The oration he delivered at the dedication of Freemasons' Hall (23rd May, 1776) was "published by general request under the sanction of the Grand Lodge."

But in the month of February, 1777, he was arrested and brought to trial, and on 26th May, convicted and sentenced to death, for forging a bond for £4,200 from his patron, Lord Chesterfield; and on the 7th April, 1777, he was expelled from the order at an "Extraordinary Grand Lodge," and his name obliterated from all contemporary copies of the Book of Constitutions.

Efforts to obtain a reprieve, led by the celebrated Dr. Samuel Johnson, failed, although more than 30,000 persons signed the petition. The Privy Council on 15th June, ordered the execution, and Dr. Dodd was hanged at Tyburn on 7th June, 1777.

A sensational story that after the execution he was cut down, revived and hurried out of the country, is not credited.—*The Freemason* (London).

Our best moments are not glimpses of another world. They are liftings of this world into the light of God.—PHILLIPS' BROOKS.

THE PRESUMPTUOUS POTENTATE, ETC.

Excerpts from Proceedings of the Supreme Council, 33°:

"The insidious activities of organizations claiming to be Masonic have caused considerable annoyance in some States, and in one Valley the situation became so serious that protection was sought through court action. However, these disturbances have been happily resolved.

"There has been a most generous and wise bestowal of charity by our Bodies of the Rite. To illustrate: one of our larger states expended more than \$200,000 in its benevolent and philanthropic activities; and in one city, where the receipts from dues was \$29,746.50 all, save \$849.08, was paid out for charitable purposes.

"The receipts of the Supreme Council from dues and per capita fees for the year just ended were \$21,387.00,—an increase of more than \$4,000 over 1933. Our operating expenses totaled \$93,918.65, while the net receipts from this source were only \$29,909.72. However, we are better off financially than we were at the beginning of the year, as will appear from the consolidated balance sheet given later. It is indeed gratifying to note that the market value of the securities comprising our Permanent Fund now exceeds their book value. This is certainly a high compliment to those who have handled this portfolio.

"While it is reasonable to expect an increase in initiates from now on, yet there will likely continue to be a decrease in our net membership because of withdrawals, suspensions and deaths. But numbers, my brethren, are not the criterion by which to estimate the value or accomplishment of Freemasonry. It is the inculcation in the hearts and minds of men of those basic and immutable principles of human conduct,—upon which all social compacts rest and a departure from which inevitably brings chaos,—that organized Masonry seeks accomplishment. Worship of God cannot be measured in volts, morality in gallons, friendship in pounds, love in dollars, or altruism in inches; yet these are vastly more essential to the peace and happiness of man than material things which have three dimensions, or than energy and motion capable of statistical tabulation. Indeed, the preservation of civilization depends upon a true reflection of these qualities of mind and soul. No statistician can possibly measure the results of such endeavor, and it is through these good works that we desire to be known rather than by compilations and formulas.

"One of our beloved leaders well said that 'The task to rebuild society, shattered and decayed, is difficult and arduous; but all the intelligence of the world sees the necessity of undertaking it; and this is the great purpose of the Ancient and Accepted Scottish Rite. Woe unto it, if it be found unequal to its mission.'

THE SHRINE AND SIMILAR NON-MASONIC SOCIETIES

"A very substantial portion of the public mistakenly looks upon the ancient Arabic Order of the Nobles of the Mystic Shrine not only as an integral part of Masonry but as Masonry in its highest form. More than once, this public attitude has brought serious embarrassment upon our fraternity. The public at large naturally fails to understand the distinction between a Masonic organization and an organization composed entirely of Masons. They fail to realize that regular and duly constituted Freemasonry has no control whatever over organizations not Masonic but which make Masonic membership a prerequisite to joining their own. Although these organizations owe their very existence and lifeblood to Freemasonry, yet they are entirely independent of it. Such non-Masonic organizations therefore, ought to be especially careful not to contribute to this public misunderstanding. Moreover, they have a moral responsibility not to sow false information, or to assume to speak for Freemasonry, or to throw discredit upon it,—a responsibility which, unfortunately, has occasionally been forgotten.

"During the current year, the then Imperial Potentate of the Ancient Arabic Order of the Nobles of the Mystic Shrine, at its Imperial Council meeting in Minneapolis, spoke of the Shrine 'law which now has the effect of making the Shrine the collecting agency for the subordinate bodies.' The 'subordinate bodies' to which he refers are the Symbolic or Blue Lodges, Chapters of Royal Arch Masons, Commanderies of Knights Templar, and Scottish Rite Bodies of America.

"We have no concern with the rules of the Shrine, but when the Shrine's highest officer refers to regular Masonic Bodies as 'subordinate' to the Shrine, we cannot sit idly by and allow the statement to pass unnoticed. It might be considered that the use of the word 'subordinate' was inadvertent were it not for the fact that it is used three times in the address in the same connection, while in the same paragraph the Imperial Potentate also refers to 'prerequisite bodies,' thus showing his acquaintance with both words. It is difficult to assume that the for-

mal address of a leader in such an important office is carelessly prepared for delivery before a great gathering of thinking men. It is incredible to believe that he does not understand what the word 'subordinate' means. It is much more probable that his use of the word 'subordinate' was intended to foster and encourage in the minds of his hearers and the public the idea that the Shrine is something superior to Freemasonry, beyond it and controlling it.

"With the merits of the action which the Imperial Potentate advocated (although in his address he expressly professed to make no recommendation), we are not concerned, but it cannot be possible for legitimate Freemasonry to do other than resent the arrogance of this vaunted superiority and authority. Moreover, no other body of men is asked to be a collection agency for Freemasonry. Those who have taken the spirit of our Craft into their hearts will pay their dues unless disaster has overtaken them. If it has, then a problem is presented to Freemasonry with which it is competent to deal without outside help.

"If it is true that there are any members of our Fraternity who hold their membership merely because they desire to belong to some non-Masonic organization, Freemasonry would be vastly better off without them in the long run. No amount of dues can compensate Freemasonry for the loss in morale and in reputation consequent upon the membership of men to whom it is but a button, watch-charm, or stepping stone.

"Let it be understood that this is not intended as any criticism of the Shrine itself, of which many of us are loyal and interested members. The Shrine has done many worth while things,—some of them magnificent, as for instance, its marvelous work for the benefit of crippled children, its munificent contribution to the Masonic Memorial to Washington, etc. Moreover, it aims to promote good-fellowship and wholesome play. These are as God-given to man as seriousness, solemnity and sorrow. It is also worthy of note that the Imperial Council decisively repudiated the action advocated by the Imperial Potentate. It is inconceivable that his words represent the real opinion or the true spirit of the Shrine's great membership. We believe that the vast majority of them are Freemasons, not only first but foremost. It is most unfortunate that its principal officer should officially have proclaimed an attitude which legitimate Freemasonry cannot pass by unnoticed, which fosters misunderstanding, and which is false in fact.

"Freemasonry has never officially taken cognizance of the existence of

these non-Masonic organizations except when some untoward event has occurred. Whether or not our attitude should in anywise be modified is a matter worthy of mature deliberation.

"It is recommended that the Committee on the State of the Rite consider with the utmost care the whole subject of non-Masonic organizations which predicate their own membership upon Freemasonry and report at some future annual meeting of the Supreme Council."

NOTES

"Our main purpose, that which warrants our existence, is 'the establishing and vindicating of moral, philosophical and religious truth in opposition to falsehood, ignorance and superstition, and all other gainsayers and opposers' together with the constant building of brotherly love, friendship and goodwill among men. Our benevolences are teaching by example, and to show that we practice altruism as well as preach it. To accomplish this purpose, we must, first of all, keep our Rite strong and healthy. This means, among other things, making it interesting for our membership and its leaders to forgo that there may result contact and conference. Then what."

* * *

"Declaration of Principles by the Supreme Council of Sovereign Grand Inspectors General of the Thirty-Third and Last Degree of the Ancient Accepted Scottish Rite of Freemasonry for the Northern Masonic Jurisdiction of the United States of America.

"In view of the many allegations that Freemasonry concerns itself in controversies, both of a religious and a political nature, this Supreme Council hereby declares to the world the following statement of principles:

"This Supreme Council affirms its unswerving loyalty to the fundamental purpose and principles of Freemasonry.

"It understands that purpose to be the improvement and strengthening of the character of the individual man, and through the individual of the community.

"It believes that this purpose is to be attained by laying a broad basis of principle upon which men of every race, country, sect, and opinion may unite, rather than by setting up a restricted platform upon which only those of certain races, creeds and opinions can assemble.

"Believing that good and wise men can be trusted to act well and wisely, it considers it the duty of the fraternity

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to impress upon its members the principles of personal righteousness and personal responsibility, to enlighten them with that feeling of charity, or well-wishing, toward all mankind which will move them to translate principle and conviction into action.

"To that end, it teaches and stands for the worship of God, for truth and justice, liberty and enlightenment, fraternity and philanthropy.

"It believes in principles rather than programs. Principles unite men; programs divide them. Men may agree on principles without agreeing upon their particular application to some specific problem.



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"Nothing can be more important than the preservation of the essential and permanent sympathy and unity of purpose of those who are unable to agree as to the wisest action under special and temporary conditions.

"It is of the essence of Freemasonry that this unity be preserved.

"Believing this, this Supreme Council affirms its continued adherence to that ancient and approved rule of Freemasonry which forbids the discussion within tyled doors of creeds, politics, or other topics apt to excite personal animosities.

"It further affirms its conviction that it is not only contrary to the fundamental principles of Freemasonry, but exceedingly dangerous to its unity, strength, usefulness and welfare for Masonic bodies in their official capacity to take formal action or attempt to exercise pressure or influence for or against any particular legislative project or proposal, or in any way to attempt to procure the election or appointment of government officials, whether executive, legislative or judicial, or to influence them, whether or not members of the fraternity, in the performance of their official duties. The true Freemason should act in civil life according to his individual judgment and the dictates of his conscience."

BUILDING THE TEMPLE

"As Masons, we are builders. Life being dynamic as it is, its constant change brings fresh questions, new situations, adjustments to be made, and directions to be given. But though the pattern change, the warp and woof are yet composed of the eternal principles upon which we are justly pleased to think our beloved order is founded. As builders we justify our names as Masons by the skill with which we adapt these new situations to the fundamental ground plan of Free Masonry. Our temple is never finished. It is building ever. But the general plan is as unchangeable as time and enduring as Truth—the belief in God—the belief in the immortality of the Soul—the belief that it and the individual in whom it has its being must be free in all its activities to develop the best that is in it—that such freedom and development is not incompatible with love and service to God and the World, but that such service is the aim and end of such freedom and such development. Goodness comes not from without, by ukase of State or Church. The Kingdom of God is within us, so that we must patiently and assiduously develop the better side of our natures in order that God's plan for a more perfect world may come into fruition." — Richard P. Dietzman, P.G.M. Kentucky.

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"Indeed, I know of no form of general entertainment that has any place in a lodge of Freemasons. It is a peculiar institution, which does not, and can not, compete with any form of entertainment, amusement or non-Masonic activity. In West Virginia we have a precedent that seals the fate of any and all non-Masonic enterprises, however worthy they may be in themselves. In 1876, when the first Centennial Anniversary of American Independence was being celebrated throughout the land, Grand Master Kephart D. Walker refused his permission to two of our constituent lodge to appear in a parade on the Fourth of July. The Grand Master then said.

"I was, albeit reluctantly, compelled to withhold my permission for the proposed parade. Freemasonry is not a political institution. It knows nothing of kingdoms, or republics, or empires, or states. It deals with men only as children of a common Father, and has nothing to do with the political controversies that distract nations. It labors to relieve the suffering of the living and give decent sepulture to the dead and, amid all the formulas of Masonic work found in its rituals, I find no form of procedure for the 4th day of July, or for any other National holiday. No peculiarly Masonic work was to be done upon that day, and I think the awkwardness of the position in which those who turned out as Freemasons found themselves placed will constitute a sufficient punishment for their forgetfulness of Masonic duties in their excess of national zeal."

"There are so many dangers to result from any violation of the strict adherence to the principle laid down in this decision, that I would advise no lodge to undertake non-Masonic entertainments for the purpose of increasing attendance at its communications.

"I am fully persuaded, my brethren, that the solution of the problem of lodge attendance lies within the structure of the lodge itself. The success of a lodge, its value to its membership and the community in which it is located, and the completeness with which the membership avails itself of the opportunity to take part in its ceremonies and deliberations, all depend upon the character and zeal of the master and wardens and the line of past masters, who compose the ministry of elder statesmen, without which a lodge cannot well function. If these brethren, or a majority of them, are capable and earnest, they will manage the proceedings of the lodge in such a manner that they will attract the attendance of the brethren, and they will lay the

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foundation for good attendance and for participation in the ceremonial and charitable work of the lodge when the apprentice Mason is first admitted.

"The first few weeks of apprenticeship is the period in which the fraternal habits of a Mason are fixed. The most important impressions are then made, the impressions that last longest. If the committee of the brethren who instruct the apprentice Mason in the ritual are wise and experienced and patient, they will impress him then with the indispensable duty of attendance upon the communications of his lodge; he will then form the habit of presenting himself; and the problem is solved so far as he is concerned. I doubt if any other treatment of the proposition is more than superficial."—Lawson D. Willis, G. M. West Virginia.

ON DEMITS

In Connecticut, in 1853, the Grand Lodge decided that:

"No lodge should grant a demit to any brother except for the purpose of affiliation with some other lodge." Also that "No member shall be considered as having withdrawn from one lodge until he has actually become a member of another."

Other Grand Lodge jurisdictions have enacted like regulations, but it is Mackey's contention that a brother cannot be denied the withdrawal right. His association with the fraternity was voluntary and his voluntary severing of such relation cannot morally be denied him. Prevailing Grand Lodge regulation recognizes this right and privilege. But what constitutes "honorable" severance?

Although nothing in our ancient constitution forbids the granting of demits, all Masons have obligated themselves and owe to their lodge and to their brethren the fulfillment of these obligations. Demitting for the sole purpose of severing relations is an acknowledgment on one's part that he is unwilling to subscribe to all the tenets and responsibilities expected of all true men and Masons. But, with sentiments adverse to our ancient customs, usages, sentiments and responsibilities, what good will result from obstructing a desire to withdraw?

Compulsory membership is repugnant to Masonic ideals and will result in little, if any benefit, to either party. If withdrawal is desired, grant it, but not by demit unless election has resulted in admission into another lodge. Withdrawal is the proper way to sever membership, which membership may be renewed when occasion requires and he has remained worthy of membership and entitled to recommendation.

Masonry is built on sentiment. We

think much of the brethren and the lodge in which we were raised and where we worked and learned to love the ideals of the Fraternity. If we were rid of all sentiment and accepted affiliation as a mere matter of business, the meaning and beauty of the institution would be lost. The sentiment for the mother lodge, is, without doubt, the foundation and reason for dual membership in many of our jurisdictions, which will give a brother active affiliation where he resides without the formality of severing connection with his mother lodge.—Ezra M. Wilson, G. M. Oregon.

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A certain Masonic blue lodge recently had a dispute with the Eastern Star as to the monthly rent the latter should pay for the use of the temple. The men demanded \$30, while the women were equally insistent upon \$20. The master and matron finally agreed that each would appoint a committee of three to compromise the matter. Accordingly, the Master appointed three brethren to constitute the committee from the blue lodge. The matron appointed upon her committee the wives of these three brethren. They compromised at \$20.—*Dr. Fuller Swift in Masonic Digest, Los Angeles.*

Australia rears a memorial to a cat-epillar that rid the bush country of the prickly pear. America's taxpaying worm may yet appear in bronze.

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A golf course has eighteen holes, seventeen of which are unnecessary and put in to make the game harder.

A "hole" is a tin cup in the center of a "green." A "green" is a small parcel of grass costing about \$1.98 a blade and usually located between a brook and a couple of apple trees or a lot of "unfinished excavation."

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After the final or eighteenth hole, the golfer adds up his score and stops when he has reached eighty-seven. He then has a swim, a pint of gin, sings "Sweet Adeline" with six or eight other liars and calls it the end of a perfect day.—*Bruce Lumber.*



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